

INTEGRITY



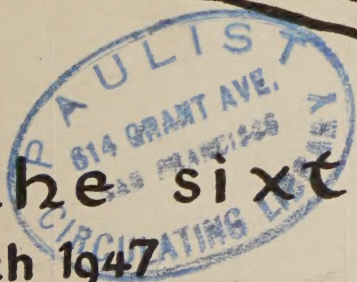
"GO! THE MASS
IS FINISHED."

: the sixth issue :

March 1947

Vol.1, No.6

SUBJECT: LET'S GET TO WORK!



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synthesis of RELIGION and LIFE for our times.

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EDITORIAL

we are members of a Church Militant. The outcome of the battle is measured in souls either in Heaven or Hell. The final score we will not know until a time when editing a magazine will be the least of our worries. We can, however, while still earthbound, sense the direction in which the battle is moving. This we can do more or less by estimating which is in the ascendancy, Good or Evil. Is Christ being made more manifest in the affairs of men, or less? To whom are the activities of society directed, to God or to Mammon? To what degree are the directives of the Church being ignored, to what extent are they being obeyed? Since this knowledge must be at best intuitive, it is liable to be a truer judgment the closer we are to that borderline where Religion meets Life. The spearhead of the Church's thrust is the laity. In the home, the forum, the laboratory, and the workshop the spiritual either clashes or weds with the material. This is the battleground for which the Mass is a preparation. Behind us, tempering our weapons, welding hilt to blade, are the ministers administering and the cloistered praying. The question of the day is: "How goes the battle?"

Here, in the United States, it appears that we have reached a stalemate, and to a great extent, since the solution to the world's temporal problems waits upon the political direction of this country, a stalemate here retards the apostolate the world over. The disease from which the world suffers is at the stage of crisis. An injection of potent Christianity at this moment might stave off complete collapse. This potency is within the Church in more than sufficient quantity. It is not being administered. The need is urgent! Why do we hesitate?

For our purpose here, the laity can be roughly divided into two groups. Let us call one group the eager beavers, and the other, the blushing violets. The eager beavers are those men and women who have successfully separated their religion and their careers so that at no place do they overlap. Thus at any one time you will find them eagerly attending to either the needs of their souls or the needs of their bodies. They are frightfully concerned about each, but never simultaneously. A bit of religion found in their daily affairs would be extracted with tweezers as a foreign ingredient. With equal care they keep their religious moments unadulterated by temporal considerations. As a consequence, if you were to broach the subject of God's Providence,

they would immediately shift over to their *religious* shortwave, out-of-town, foreign broadcast circuit. Were this sort of thing to come in on their local station circuit, the wave-lengths dedicated to practical affairs, it would only be considered static, and be filtered out.

There is one thing that would make this divorce impossible in the lives of the eager beavers, and that thing is contemplation. No one knows that better than they. It is in the avoidance of such a catastrophe that we find a third category in their lives. This is the time devoted to doing *anything* but thinking. It is the answer to the question, "What are we going to do tonight?" This urge to do *anything* but contemplate reaches its heights on Saturday night, and Sunday afternoon, the two periods in the week traditionally set apart by the Church as periods for contemplation! Saturday night is the Vigil; Sunday is the Sabbath.

And then there are the blushing violets. These are the Catholics to whom it is obvious that Monday morning is a poor continuation of a week that began with "I will go in unto the altar of God, to God Who giveth joy to my youth." They can see the great divorce between the nobility of the Faith, and the petty matters of trade and commerce to which their time-clocked lives are dedicated. Not unlike the eager beavers, they too live for their hours of leisure. They spend these hours either in a speed-up program of religious devotions, or in arguing, discussing or debating with other blushing violets on the subject of what they should do with their leisure time.

The habits of both these groups conform to some degree with the habits of a pagan society for whom the end of work is leisure. They are willing to turn away from the main problem of our day, which is not where you go on Saturday night, or to what devotion you devote your Wednesday evenings, but . . . how do you WORK? You see, if every Catholic were to devote his leisure to preparing for his work, relating his Faith to the way he spend his days, then the problem would stand out in black and white. He would see first of all that the end of his work is not his to decide. As he inquired further, he would see that the company for whom he works, when it set the end of his work for him, directed it to profit, not to God and the common good. It would be then, when these questions arise first in his thoughts, that he would come to grips with the enemy that is stalemating the apostolate. He would see all this seething activity of our daily lives as a huge tornado spinning and, at its center, the soul of man sitting in immobility. Then he would wonder if it is possible to counteract with a leisure-time apostolate the evil that precedes the blowing of the five-o'clock whistle.

The full efficacy of grace and the enlightenment of the Holy Ghost will fail to be made manifest if we hesitate to examine the fundamental premises which decide the ends and nature of our daily work. We

must first decide if Industrial Capitalism, or State Socialism, or Communism, are compatible *in practice* with Christian living. Of these three our immediate attention must be centered upon the first, for it is the mores of a Capitalistic society that encompass us now. Let us not be misled by what its advocates say of Industrial Capitalism, but put it to the test of daily experience. Capitalism has prospered on the reputation of being an amoral or indifferent economic system caring neither whether there is or is not a God. Let us remember that this system traffics in bread and in the lives of men, and these things cannot be done without considerations of justice and charity, and the final End of all Who is God.

We believe that the design for a future social order, and the steps to be taken toward achieving it, pre-exist in the mind of Almighty God. Today's call to Catholic Action should lead us to seek to know what part we must play in bringing this new order about. To do this we must become enamoured of the Word that He has spoken, and dis-enchant ourselves from the Bigness and multiplicity of our present social structure. The spell must be broken soon, or it will be too late. A certain limit can be reached, and beyond that lies retribution. We have done nothing to escape the fate of Europe.

In this issue of INTEGRITY we are presenting some principles and some projects which may indicate for some men the steps to be taken. We have asked ourselves these questions: Suppose that men did believe that Christianity is not only the way to Heaven but a way to work? . . . Suppose that men decided that they would set about making over the social order without asking the Capitalist's "by your leave," but just went ahead as though all that mattered was that it was the obvious and most prudent thing to do? . . . Suppose, in other words, that they did not wait to look to the Kingdom of Heaven and its justice until they had made their pile, but rather let the satisfaction of all their needs follow as a consequent act of God's mercy? To imagine this we had to presuppose men who are first moved by Faith, then common sense, and then experience. We had to presuppose men who still retain the first principle of their own motion, men who can act without being *employed*. We had to presuppose men who believe that their right and ability to redeem and restore flows from their membership in Christ, the Redeemer and Restorer.

We dare not envision the consequences or the eventual society which would emerge if every man were to look inward to the Holy Ghost and make charity the first principle of his work. We are certain, however, that it would be a society ennobled in its toil and joyful in its pain. We are equally certain that if this is not done, and in this generation, the breakdown will soon be complete. The choice before us is not

between a perfect and a less perfect way of life. The choice is either the cold comfort of a life-boat and the promise of a new landfall, or a last luxurious hour in the steam-heated bowels of a sinking liner.

There is one other fact that we must remember. We, as writers, have neither the right nor the ability to direct the consciences of our readers. That is why we only point out the principles from which activity should flow. What any one person should do, he alone can determine. We do not insinuate for a moment that any apostolate is unworthy of consideration, and we are very much aware that for many the apostolate must be worked out within the confines of the present system. Any apostolate, to be fruitful however, cannot fail to examine the basic structure of society, even though it is not his, but someone else's apostolate, to set the framework for a new and better order. Each man must seek out his own calling prudently and patiently in prayer, in seeing, in judging, in acting.

The work will be started by a few, and it is to these few that we direct our message. The complete uncertainty of our educators, the flounderings of our statesmen, should urge us on to greater zeal. Only we can act with assurance. We have nothing to lose except Hell, and everything to gain for all eternity. The work is Christ's to do and we are His instruments. The Church stands by to strengthen us with the Bread of Christ and the Wisdom of Mary. What a magnificent place this world could be if we would but "magnify the Lord"!

THE EDITORS



A man is not great in the wealth that he makes,
Or the number of servants he uses,
But great is his day, regardless of pay,
Who serves in the way that God chooses.

MAKING CONCUPISCENCE PAY

It has taken me more than nine years since graduating from a Catholic college to evolve a complete philosophy of work, including a philosophy of manual labor; more than nine years to evolve a philosophy of poverty; more than nine years to fight through the conviction that Christianity is a way for every manifestation of life, including the economic manifestation (Do you remember how St. Paul referred to Our Lord's teachings as "this way"?); more than nine years to realize that the modern world is completely lacking in a sense of social sin, simply because we Catholics don't know what's going on, and don't seem to care to find out; more than nine years to realize that, although the good will and charity of my educators is something I can never forget, Catholic education is failing lamentably because we do not know these things at Commencement.

But let me tell you about my pilgrimage for the right work, a pilgrimage that progressed into less and less pay, and more and more manual labor. The stops on the pilgrimage were: clerk in an insurance adjustment bureau; clerk in an advertising research agency; clerk in a rubber company office; sales clerk in a department store; social worker for a Catholic children's home, boarding-out department; two months of domestic and farm labor combined on a farm in Arkansas; five months in the greenhouses of a florist just within the New York City limits, transplanting chrysanthemums by the thousand; three and a half months in the Women's Land Army, as "hired man" on a New York State dairy and subsistence farm (I was not yet a C. O.); and almost eight months working three hours a day in the kitchen, laundry and nursery of the Franciscan Missionaries of Mary temporary shelter for children. My first two jobs quit me, after a year of each; the rest I quit. My first disagreement with present day jobs was from the standpoint of creativeness, and thus I began to look for a job in advertising copy. Then I found that I could not cooperate with most modern jobs because I found their ends immoral. Then I began to realize that the modern world is completely lacking in a sense of social sin, and is consequently fast losing all sense of personal holiness.

Intuitively many Catholic and other Christian consciences, entering the business world, react violently to a mystique which they sense to be evil; however, they cannot give conclusive reasons for their revulsion, and suffer much by a terrible feeling of being pulled apart. It took me many years to be able to give reasons for what I knew, at least in part, intuitively in the beginning. My own college has been notable in refusing to include business training in its curriculum; however, most of the girls take business courses afterwards and get jobs as advertising

copywriters, receptionists, secretaries, etc. But it is with anguish that I see that many Catholic colleges—Fordham, Manhattan, Notre Dame, and Holy Cross are examples—have incorporated business training into their education.

Facing the Dilemma

I say that I note with anguish. True it is that Catholic Actionists face a dilemma in this regard; their future course will be simplified if they realize that the essential spirit of Industrial-Capitalism is so opposed to the Christian ethos that such strange bed-fellows are each dedicated to the destruction of the other.

If one were to put in a few words, in modern economic lingo, the basic philosophy of Industrial-Capitalism, one would have to state two premises: "Make Concupiscence Pay" and "I am not my brother's keeper."

To illustrate the first, let me tell you an incident. The *American Way*, you will admit, is to do as much work as possible in order to make as much money as possible, and to keep it in circulation, and thus keep people working. Let us turn to the South American Way, which had some of our leading American industrialists, Catholics at that, tearing their hair in frustration. This story assumes in my mind the quality and insight of a legend.

An American industrialist enterprise, owning a great part of South America, including cotton mills, banks, guano fertilizer deposits, plantations (one would think our Holy Father had never mentioned small ownership), decided to raise the wages of a group of native laborers, thus magnanimously to distribute some of their profits. Was it whispered by their detractors that the great enterprise was afraid of unionization, and besides that one of their branches was selling washing machines, or some such? It was. That is beside the point at the moment but the fact is that the laborers were offered a substantial increase for their five-day week, so that they received as much for four days' work as they formerly had for five. What did they do? Did they rush out in joy and gratitude to buy labor-saving devices that they had lacked so long? They did not. They merely decided to save labor and cut down their working week to four days. They used the most ancient, inexpensive, and thorough of all labor-saving devices—not working. There they sit in the sun, a hopelessly backward people, like the man who said, "Don't rush me, Boss. I'll work cheaper." Another thing which infuriates their employers is that during fiesta time they simply stop working and wander up into their mountain villages.

That's another way of saying that a little bit of land gives one a great deal of independence. Perhaps that's what Jefferson meant when

he said, "When we lose our nation of small farmers, we shall lose our democracy." Well we've lost our nation of small farmers. Let us remember also that in a country like ours, without private property, the unions are the only thing that have given the working man a voice in regard to his work, even if so far it has not been a Christian enough voice.

Threatened by Virtue

This frustration of the Capitalists in the face of a people who do not consider it the highest good to make a lot of money with which to buy things they have not before needed, is not surprising. What is surprising is that we Christians do not think, or will not see, that there is a real and intolerant tension between the Industrial-Capitalist way of life and asceticism of any kind, whether it is the asceticism of Chinese "cheap labor" (Do you remember the fuss over that?), living on less because they had to charge less in order to get any business at all; or the asceticism of St. Francis of Assisi and the Cure d'Ars, and the Catholic Worker Movement, living on less so that others may have more, and also that the heart may be free to love God; or the asceticism of the South Americans, living on less because they didn't find the game worth the candle.

However, American advertising, via radio, movies, press, and billboards, will soon put an end to this fantastic notion that time—time to pray, or to play with one's children, or to see the sunset—is more important than the things that money can buy,—American advertising with its avowed purpose of inducing people to buy "what they don't need, what they don't want, and what they can't afford to buy." If we are to keep our *American way*, they must be tempted. Let us put an end to this St. John of the Cross notion that the progressive aim of the Christian is the annihilation of worldly desire!

Now just as the Christian mystique is exactly the annihilation of desire for the things of this world, in order to give love room, the Capitalist mystique comes very near to the deification of desire. Denis de Rougement writes: "All pagan religions deify Desire." It's not sufficient to prove that something very like the deification of desire is necessary to support our present economic framework, and conversely that Capitalism is a pagan religion. For if you were suddenly to forbid the manufacture of a whole group of non-essentials, such as three-quarters of women's clothing, pulp for advertising, cosmetics, bric a brac, jewelry, men's ties, you would suddenly have a lot of men out of work, but at the same time you would have the same and an adequate amount of food being produced. That certainly means that a lot of farmers are overworked. The immediate problem would be how to get the food to the moneyless unemployed (leaving aside, of course, the

simple economics of charity, which would be simply to give it to them. Capitalism, which is *essentially* hostile to charity, slaughtered the pigs and burned the wheat and is now letting the potatoes rot while the world starves. It is interesting to note that the thing which really puts Capitalism in a sweat is the danger of an upsurge of Christian charity. They really are mutually exclusive. The Folly of the Cross which is Christian charity can and must refuse to be crippled any longer by this mystique which puts self before the other). This impasse was exactly what happened during the depression. So that our prosperity, or rather our employment, does depend on the manufacture of luxuries, those things which we as Christians are supposed to do without. Witness the ad which appeared during the war: "We're spoiled, Thank God. That's the American Way." It's a bad climate for saints.

The annihilation of worldly desire and the deification of worldly desire, under a camouflage of words like "standard of living" and "the American way," are trying to be reconciled by our Catholic educational system, with disastrous results. We have tried to convince ourselves that these are things given us by God to enjoy. This might be so if they were not produced at the price of grinding down "the faces of the poor," and if the exhortation to Christian joy were the exhortation to pleasure.

Joy is not pleasure; it sometimes includes it, but, if not hostile, it is at least independent of it and is, in the saints, often coupled with pain. Joy is to get up on a wintry morning and to go to Mass, having conquered the natural man's pleasure in his warm bed and room. It is literally true that the air-foam mattress people and the coal and radiator people would prefer that you have nothing to do with it. Joy is to rise glorified after the Crucifixion.

This is the Christian mystique, and St. Valentine's Day, tomorrow, typifies it. For strangely enough the patron of love is a martyr; martyrdom, you must admit, is in the nature of an unpleasant experience while filled with Christian joy. The Communion of the Mass has these words of Our Lord: "If any man would come after Me, let him deny himself. . . ." But the point is that the Cross (am I trite?) is essential to Christianity, for which Holy Mother Church arranges the coming gracious season of Lent. That's why you cannot be a Christian without the denial of concupiscence. At the same time you cannot keep your job nowadays without making concupiscence pay.

For industrialists know that it is highly profitable to shower the public with superfluities. In other words they are making rather a good thing out of inciting people to want things, first the people at home, then the people in foreign countries (they call it opening foreign markets). In other words, they are just as interested in having us believe "Blessed

are ye rich," as Christ is in having us believe "Blessed are ye poor." The Catholic Church, up until the coming of Humanism, the Protestant Reformation, and the Industrial Revolution, used all her vast influence to cool those fires of concupiscence which resulted from Original Sin. Industrial-Capitalism fans those fires to a vast conflagration. How is it that Catholics think they can make peace with such an ally?

Let me remark in passing that these same industrialists cannot help but make a good thing out of war, which opens new markets through destruction, and the making of implements of destruction. There is really an alternative to the "Boom and Bust" cycle,—the "Boom and Bombs" cycle.

The diabolical cunning of the whole thing is that, in order to obtain the necessities of life, the majority of working men have to make the non-necessities of life, which corrupts other people, and, in time, themselves. The diabolical tragedy of the whole thing is that the clergy naively expect them to cooperate in such a system, and then in family life to practice Christianity. Birth control is an inevitable result of Industrial-Capitalism, both because passion and desire are increased through advertising and industrial exploitation, to a point where Christian discipline is impossible and pain or privation unbearable, and because Industrial-Capitalism pays the same wages to the married man as to the single man. The married man begins to act with foresight. He refuses to have a family.

Virtue Pays Off

Now once you have established your end (let me stress again with Industrial-Capitalism it is to make concupiscence pay), and shrouded it in mystery by making your enterprise sufficiently big, even world-wide, Christian virtue can do great service in scrupulously carrying out the means. That is why employers, as I discovered, prefer Catholic graduates, as long as they are not inquisitive. It is ironical that the dean of one of our well-known Catholic colleges recently remarked that employers prefer Catholic employees because they have to confess theft in confession. Obedience, honesty, and punctuality are well appreciated by banks and insurance companies especially, for usury requires accuracy. What have we Christians to do with interest which is dubiously earned? Is it not even a lesser thing than we might do when we ask for capital back on a loan? Do not we belong to the dispensation that was exhorted to "lend to him from whom you expect nothing in return"?

A scrupulous honesty about the means is necessary if modern exploiters, both of men at home and "lesser breeds without the law," are to achieve their hidden, nefarious ends. Hence the preference for Catholic employees. The employers are in perfect agreement with St.

Alphonse Mary de Liguori's vow never to waste a moment's time. After all, time is money. How morally outraged they are when a teller absconds with the funds! We must have honor among thieves and a house divided against itself shall fall. What! cheat the cheaters! One is reminded of the old rhyme, written about the historic theft of the lands from the people. (How about restitution?)

"They prosecute the man or woman,
Who steals the goose from off the common,
But turn the greater villain loose,
Who steals the common from the goose."

Let me take the opportunity here to explode two myths: the myth of controls and the myth of labor-saving machinery. As to the first, I am, and always have been, a proletarian, owning nothing but my working ability. My father was too—an Irish-born immigrant, a taxi driver who eventually owned his own cab. In that, he almost left the proletarian class by becoming an owner. There is a good friend of ours, still a taxi driver, and an owner, who is finding it increasingly hard to compete against the company-owned cabs. An owner does not cheat himself, but the cab companies, taking in sixty percent of returns and paying the driver forty percent, employ spotters to see that the taxi drivers are turning their flags down on calls. It's the same thing with the OPA, rent controls, spotters in industry, etc. The minute you get away from the small owner, peasant proprietor, subsistence farmer, call it what you will, you automatically bring in a weighty system of controls, records, bureaucracy, which eventually collapses into dictatorship,—probably preceded by revolution.

As to labor-saving machinery. I hear you say, "Would you have us go back to striking flint?" There is no doubt that there have been good machines invented, such as the home sewing machine. There is also no doubt that the majority of machines were invented not to serve but to make profits, and that they have been and are making profits out of the exploitation of the common man. There is again no doubt that all the time and more gained from the making of labor-saving devices has been used for the making of luxuries, and that the common man has worked harder since their advent than ever before. Now at the peak of the age of labor-saving inventions, offices and factories are ablaze into the night.

As I stated before, there are two basic premises to the practice of Industrial-Capitalism: "Make Concupiscence Pay" and "I am not my brother's keeper." Even if you disagree with everything I have said before, or consider it not too serious, it is on the failure to support our brothers that Capitalism stands irrevocably condemned. The facts attest to this failure, and the philosophy makes it inevitable.

All the faults of the Industrial-Capitalist System are incidental to the main fault: that modern work is immorally ordered to profits rather than to service. This may seem a small thing to you, and that things might be righted by using the profits for charity, but what that simple statement implies is a fundamental reversal of the whole Christian ethos. For pursuit of profits really means dedication to self, whereas pursuit of service means dedication to "the other," the other being God, and God in "the neighbor." Now it is no small thing to motivate your life by daily choosing self to "the other." It is that small detail which will settle the rather vital question of Heaven or Hell. It is by the practice of the works of mercy or the non-practice of the works of mercy, all relating to "the other," that we shall stand condemned or saved.

Difference of Opinion

The Manchester School of Economics, which promulgated the creed of our present economic order, stated that the peace and order of society, the common good, would flow from unrestrained competition in economic life, or each one seeking his own good. No one ever told me in economics class that this is a reversal of the doctrine of Jesus Christ: "He that saveth his life shall lose it, and he that loseth his life for My sake shall find it to life everlasting." St. Thomas wrote: "Peace ceases when each one seeks what is his own." We have sought our own, ceaselessly and ruthlessly, and as always happens in that case, we have effected individual and collective Hell. "It is by this roundabout way *through the other* that the self rises into being a person . . . beyond its own happiness."

But in what way have we neglected "the other," you may ask. Partly through promoting his eternal damnation by fanning the fire of his concupiscence but mostly by the most horrible exploitations of native and rural populations, what Kipling calls "lesser breeds without the law." Most of the time the workers are ignorant, and are kept ignorant by an unscrupulous few, of the most terrible crimes against our distant brethren, the producers of the raw materials from which our industrial products are made. These are the rubber workers, the tobacco growers, the coal miners ("blood on our coal"), the Cuban sugar workers, American tenant farmers and sharecroppers (seven out of a family of ten burned to death in a miserable New Jersey hovel last year, women and children in the southwest harvest the beet crop at night with lamps on their foreheads), the keepers of the pigs in the mammoth Secaucus, New Jersey pigyards. (One of these last died with us recently down here at the Catholic Worker—back to the Sacraments, thank God, after thirty years' neglect. He used to work for six months, collect his pay, then get the stink out of his nostrils with Bowery whis-

key, standing across from the Catholic Worker, cursing. Victims of our system, Peter Maurin calls them. Round about us they drown the misery and the betrayal in whiskey or whatever they can get. Peter has also said that "labor is not a commodity to be bought and sold across a counter.")

But what of the rubber companies? Let us take these as an example because I worked for one, and I know that the majority of their employees is Catholic. Most of us want or have cars and I believe that makes us the keepers of all those who have anything to do with the rubber, from the raw product to the tire. I know now, although I did not know it then, that rubber companies are involved in the manufacture of contraceptives. That is only half the story. Let Andre Gide speak for the rubber workers of Africa. He speaks of two very young rubber agents who, he says, "seem to be honest."

"Let them have no illusions: their honesty will do them harm. The company will necessarily prefer agents who bring to their coffers more than can be brought in *honestly*."

Further on, Gide says that another agent told him, "that he employs the natives to work at rubber for a wage of twenty-five francs a month, plus one franc's worth of rations every Saturday; otherwise they are **neither fed nor lodged**, and of course the rubber they bring in is not paid for. They are what is called 'volunteer laborers,' who prefer even this lamentable situation to being requisitioned by the administration. This terrifies them to such an extent that they desert their villages and hide in inaccessible places in the bush. They have another dodge for escaping from forced labor (this was said laughing) and that is to get blennorrhoea. The rascals know the administration doesn't take such cases; and it's easy to find women who will give it to them."

When rubber workers prefer venereal disease to working for industrialist enterprise, we may have some idea of what industrialist enterprise is.

Human wreckage and sin. "There must needs be scandals, but woe to him by whom the scandal cometh."

And what of the deserts left by the business-growing of wheat, and the cavities, bigger than those left by bombs, left by strip mining of coal? A young sailor, born in Newfoundland, was in to the Catholic Worker yesterday. He spoke of the reckless despoliation of timber up there, in order to make pulp for Canadian and United States' newspapers (in order that Lord & Taylor can take a whole page for a glove ad). Meanwhile the housing shortage is acute. What theology, what ethics can justify such things?

Jacques Maritain has said: "The first need of our time is an intellectual need . . . a need of intellectual clarity. Good will is not so

obviously wanting as good sense." From another point of view, the deepest need of our time is a mystical need, a need of what Father Vann calls "the dimension of worship." We would make our work worshipful then, truly the love of God and neighbor made visible. There is so much real work to be done, so many poor, so many sick, so many insane. "I was sick, and in prison, and you visited Me not." There is no time to make money. St. Thomas said there is something mean about trade, of its very nature. Finance is one step lower.

We might remember then what bleakness, what ugliness, we have forced upon the common man, what beauty we have taken away from him. I sometimes think that the Garden of Eden could not have been much more beautiful than the countryside and the Christian village. There are so many things that I remember from the country (the times I have been privileged to go) that still fall on my memory like a benediction. The mystery of life in animals, the wheeling of the swallows in front of the wagon as we gathered in the hay, the damp forget-me-nots in the brooks, the flash of color as a red-winged blackbird took flight, the hoot of an owl at night (which made me thankful to be in my bed), going out in the dawn to milk, the smell of a wood fire. There is no doubt, too, that such work tends more toward contemplation. Remember how often the Blessed Mother has appeared to shepherds and shepherdesses. We have yet to hear of an apparition in the Ford plant.

IRENE MARY NAUGHTON
New York,
Feast of the Apparition
of the Blessed Virgin
at Lourdes, 1947



My daddy was a laborer,
And, good Lord, so were you,
But now that I have my Degree,
Must I get dirty too?



TO BE SPECIFIC...

Adverse criticism of the present social order has been abundantly widespread, for which may God be thanked. I refuse to admit that there has been too much, but, at the same time, it is true that there has not been enough consideration of a positive program of action. For that reason I am devoting the best part of this article to a summary of some steps that might be taken to restore the social order to Christ. Before doing so, a few preliminary remarks must be made so as to help clarify my specifications and prevent misunderstanding.

First we must realize that the world has gone on for a long time without Christ and, indeed, as Our Holy Father has said, "against Christ." Secondly, we must recall the statement of Our Lord, "Without me you can do nothing." So, even if the affairs of the world were not familiar to us, we would suspect the worst. For those who are aware of what is going on, it is immediately obvious that without Christ we have done exactly nothing.

The work of restoring all things to Christ (which is the accurate way of saying "putting everything in its *right* place," naturally falls upon those who are members of Christ, specifically Confirmed Catholics. There are others upon whom the burden falls, but it is from this class that much is to be expected, for it is only they who are properly equipped to bring such a social change about. The scope of the work is tremendous. It involves every phase of living. It must go on everywhere. It demands the total effort of every Catholic.

Although the reform is fundamentally a spiritual one, the occasion for the spiritual reform is the work of reforming the social order. In other words, the way we are to work out our salvation these days is by reforming the social order. This is the work assigned to the laity by the Church herself.

The greatest obstacle to the reform of the social order is that Catholics have fallen victims to the same disease for which they alone possess the cure. The antidote to this insidious poison is sanctifying grace and the wisdom of the Church. The Church *sees* the plague and the method of restoration. She dispenses the graces which give us the ability to bring the restoration about.

Before acting we must orient ourselves and see where Catholics stand in the present disorder. The average Catholic layman at his daily work participates in an economic system the end of which is determined by someone other than himself. Now, by carrying his convictions into his work, and acting zealously in consequence of a mature spiritual life, the best he can hope to achieve at any time in the near future is some slight conversion or reform of a minor victim or minor symptom of the entire system. I do not underestimate such a conquest, nor the heroism

required to bring it about. I do not imply that it is an unworthy endeavor. I do, however, question that it is the best we can do. If it is not the best we can do, then in conscience we should try another method. There is small justification for busying ourselves with improving the conversational habits or working conditions of our fellow workers if it lies within our power to displace the entire system of which they are (sometimes happily) the victims. It seems utterly ridiculous to shave down the apostolate to fit a hole which is ever widening. A careful look at the foundations of our society (which are the family and the consciences of men) indicates that total collapse is not far away. The most conservative groups have given up trying to salvage a sinking ship, and are at this very moment provisioning each his own life boat. It is to this day of reckoning that the apostolate should look, adopting a technique in which revolution is implicit, for you may be certain we shall either lead or else be the victims of an inevitable crystallization of the present reaction.

Two things stand in the way of our evaluating these problems in the proper light. One of these is our failure to appreciate the dreadful evil of an economic system geared for profit as its final end. The other is our failure to see that the work we do must be chosen in the light of salvation, and our efforts be God-inspired, and directed to the common good. Whatever the work is that we are doing, there is a particular work we should be doing, for as God creates and sustains us, He does so for a purpose not unrelated to our work. For the most of men, the only vision they have of the justice and mercy of God is that which they see reflected in the good works of Christians. These men, seeing the same solicitousness for worldly goods among practicing Catholics that characterizes today's pagans, a solicitousness that relegates the work of social reform to the category of a part-time activity, will receive from us a stone, when they have asked for bread.

It is in the light of the above arguments that I will proceed to point out various works that cry out to be done. The needs of his neighbor should indicate and inspire the work of the Christian. To seek the good of our neighbor and the common good of all is truly to "seek ye the Kingdom of Heaven and its justice . . ." What a shame if our failure to do so were from doubt of Christ's assurance: ". . . and all these things will be added unto you."

Every field of work stands in need of restoration. I have chosen four categories: politics, science, propaganda, and housing. Politics, science, and propaganda will be considered briefly, mentioning only general faults and general cures. I have reserved most of my space for a plan of parochial housing, since this might well be the vehicle for achieving great strides toward a better social order.

Politics

This field today is one in which the harvest will be slow in ripening. The reason for this is that political health, especially in a democracy, cannot exceed, and must wait upon, the health of the small units of which the body politic is comprised. There is an immediate need for men of faith to bring the field of national and international as well as local politics within the long and merciful arm of God. Since the need exists, then to fulfill it some men have been called. This calling demands the utmost in heroic patience. A man strong in knowledge of God's Providence, fortified by the Sacraments, seeing in his work a stewardship of the highest order, can sow in patience, undeterred from his task by the corruptibility of his constituents and fellow statesmen. He had best free himself from the need of human respect at the start. Good statesmanship is applauded only by posterity. If he is the man for the job, then he will find himself content when he is alone with God. His reward will be in heaven.

He cannot depend upon the political machinery now in use. This machinery has as its purpose the separating of the wheat from the cockle, and it is the wheat which is first retired to private life. His appeal must be directly to the people. His delight in the cause of right must be contagious. Frugality of living and a willingness to sacrifice every ambition rather than betray his convictions will free him from the stigma of graft, and must be his primary instruments for winning the good will of the people. If he is to display any partiality, it should be to those who are most in need. He must see as the end of society the cultivation of the *good man*, not merely the *good citizen*. Law must be made to assure the widest possible distribution of *productive* property. The good of the family, not that of the corporation, must be made the yardstick for measuring economic progress. The money-growers must be reduced to their proper stature in society, being given the alternative of choosing a contributive function or else being penalized.

The aspirations of men of ideals to political office will continue to be frustrated as long as Catholics divorce a sense of morality from their right of franchise, as they have so scandalously done in the past. Until they can see in the statesman something more admirable than a Robin Hood with animal magnetism, and look for men of the caliber of Thomas More or Edward the Confessor, this calling of the individual man of God to public office will go unanswered. The voter must come to respect the statesman who can subserve the interests of pressure groups to the dominant good of the commonweal, even if the voter himself is part of such a group. The cause will also be served if the man already in politics who finds these standards too high would take this to indicate that he is too small for the job, and gravitate to some

humbler place more in proportion to his stature. Nowadays in politics the last should be first and the first last.

Science

The academic study of the natural order in its relation to the supernatural order, and the application of resultant discoveries to the temporal and spiritual well-being of man, is a field to which the Holy Ghost calls many men. Science, thanks to the blindness of materialism and the puffed-up pride of the intellectually curious, is virgin territory for the man who is pure of heart and sound of intellect. Marked only by a prodigious collection of unrelated information which has been erroneously termed "progress," modern science has failed in that very purpose for which it should exist: the organization of the knowledge of God as He is observed in His creatures. Although a certain logical relation of fact to fact has been achieved within the narrow limits of each scientific category (a gigantic task considering the vast wealth of information so recently brought to light), the relation between categories is obscure, and little or no attempt has been made to relate empirical knowledge with common sense and Faith. All of nature has its roots in God. To know one thing about Him is to know a million things about His Creation. Hence theology is the light by which the book of life is read. Denying this, the modern practicing scientist fails in many spheres where the medieval peasant and midwife were successful.

On more than one occasion the Holy Father has called upon men to enter the field of the rational sciences. This has been mistaken in some quarters as an indication that we must outdo the materialist in his search for phenomenological data. The result is only to increase the number of scavengers. Lost in a maze of cyclotrons, seismographs, and bacteria incubators, the Catholic scientist is as liable to forget what he went out to seek as his pagan brother. Our stock in trade is Revealed Truth which the modern ignores and common sense which the modern denies. Entering the field of the rational sciences equipped with these superior tools, we shall see things which will enlighten the Gentiles in their own back yards. We shall level the hills and fill the valleys raised by the omni-scientist in his fruitless excavations, and proceed directly to the heart of the problem, and Christ will come behind us administering, soothing, healing, and bringing to perfection.

Men who are called to this work must first study theology and in all their tasks remember that proper human knowledge (since they are human) is philosophic, and proper Christian knowledge (since they are Christians) is theological. Since their responsibility as Christians precedes their responsibility as men, and their responsibility as men precedes their responsibility as scientists—they must justify their scientific conclusions in relation to philosophy and theology. Then, whether their

work is academic or clinical, they must adopt techniques consonant with the nature of man as revealed by his Maker. To do this would be to renew the face of the earth.

Propaganda

Social reform is impossible without propaganda. Since a Christian reform is directed at the very roots of society, and is itself rooted in the Word of God, it implies radical changes in every sphere of oral and written thought. Everything must be propaganda for the truth. Poetry is needed, and plays, and music. Radio scripts, puppet shows, folk dances, scenarios, sculpture, posters, cartoons, sermons, inquiries, novels, histories, text-books, trade journals, daily newspapers, curricula, and new Gregorian melodies are needed. Choral groups, orators, singers, writers, artists, dancers, and actors are needed.

Again, as in the case of science, the need is not to augment the field of secular activities. The excuse for these ventures is not to run in competition with existing pagan institutions. The need above all is *not* to present the Catholic view. There is no such thing as a Catholic view. To the degree that we suppose the ideas of the Church to be a *view*, to that degree have we fallen for the Protestant heresy—that every opinion is worthy of respect. There is only one opinion worthy of respect, and that is the *right* one. It is to the end of spreading the truth that Christ our Lord founded the Church. By this is not meant a mere set of principles or group of laws. The Truth is a Person, Who is the Holy Ghost.

Thus the man called to the field of propaganda for which he has the talent, if he is truly a tabernacle for the Holy Ghost, will be inspired to say, or sing, or act, or draw to the greater honor and glory of God. There is no necessary art too lowly or too humble which is not transformed if it is directed to this End. In writing a letter, or speaking on a national network, we can bear testimony to the truth that is in us. Whether the truth be factual, as in the reporting of news, or implied in the writing of a poem, or explicit in the teaching of doctrine, there is yet but one Truth to be revealed.

Much of our God-given talent is being wasted today in the cause of that spurious phenomenon called advertising. The immorality of this institution is not so much that it appeals to our lowest instincts or that its end is profit; but worse than this, it is rendering to creatures the honor due only to God. Men who might in another age raise their voices or dip their brushes to image for the edification of mankind the glories of God, today spend these talents to encourage smoking, washing, eating, and drinking not for our pleasure but for the profits of their masters. Advertising today is the art of The Lie.

Men have seldom before thirsted so vainly for the Truth. God has called many of us to the task of quenching that thirst. And the call is an adventuresome one, for as we empty our minds to the ignorant, the Holy Ghost will fill us, again and again. The instrument of the artist will move with a facility never before suspected if the artist himself be moved. Pick your weapons, men, and get to it!

Parochial Housing

From coast to coast there is a frightful housing shortage that must be met. The family and marriage, already in a precarious position, might find in this shortage and its resulting strain, the last straw. We all know how bad it is. Talking about the causes will not help matters. Something must be done—but fast!

The obviousness of this need might be a providential sign pointing the way to a better, more Christian social order. The house is a roof over a family. The family is the root of society. Perhaps in solving the problem of the house, society itself may be preserved.

In every city parish there is sufficient wealth, talent, energy, and know-how distributed among its parishioners, which, if organized, could solve the housing shortage in a parochial way. Some men are familiar with finance, others with construction. Some men have the skill of hand, others have the capital for initial expenses. There are men with initiative to lead, men with persuasive powers to arouse and sustain enthusiasm. There are men who have studied our present system of economics who are spoiling for the chance to show the world that the honor and glory of God and a desire to serve the common good are incentives that can drive men to great heights. There are priests who lie awake at night wondering how they can restore a sense of community to their parishes, or praying that their parishes may be made smaller so that they might have more personal contact with each parishioner. There are liturgists who want to see a family Mass. There are social apostles who long to see the Church transplanted to the country. And then there are the families crowded together to a point beyond bearing. There is the sin of birth control. Perhaps parochial planning is the answer.

The Christian family cannot long survive without a Christian community, for the family will always be dependent upon the community. It is to bring such a community about, that the parochial housing organization must aspire.

This housing project would be a long range venture requiring an apostolate deeply rooted in the spiritual. Unlike the municipal projects we see about us, it would have as its end not merely the relief from slums or overcrowdedness, but would aim at creating new economic communi-

ties which would serve as microcosmic parts of a future organic society. New homes within the geographical parish would only act as poor rivals to the projects erected by the state. For those who have had experience with them, it is obvious that such housing developments for the proletariat are usually worse than the slums they displace. Proletarianization becomes a psychological as well as economic condition when perpetuated in brick and cement. Such institutions are the first infiltration of totalitarian techniques.

The site of a parochial housing project must be on the land, providing room for gardens, and the housing of productive tools. It should be in a rural or semi-rural area as near to the parish as is possible. Thus the large city parish would conceive and nurture a new parish on the land. Across the bridge, families could move outward, with the least amount of estrangement or confusion, to surroundings best suited to their needs. At no time during the transition would the family be placed in a position of insecurity since its well being would always be incorporated in the common good of the whole parish, rather would its sense of security be strengthened by evidence of enthusiasm for a common cause.

Each parish would have its own unique problems to solve, but there would be some problems common to all. Let us anticipate a few.

1) The supernatural motive must be stressed in every way. Daily Mass and Communion should become a part of the lives of those who first respond to the appeal. A weekly novena service to the patron saint in petition for guidance and Divine favor might be started. Then a Sunday high Mass could be held for this special intention. Lay leaders should be spiritually formed so that their words and works might serve as inspiration to the others.

2) The work in its organization and execution must be strictly a lay activity. Instead of an additional job for the priest it should be an apostolic extension of his work into the parish. On the other hand, the opposite evil of lay trusteeship must be avoided. In other words both the priest and the layman must each stick to his own last. If this is understood from the beginning, things should proceed smoothly.

3) No one should be imported from outside the parish until an exhaustive search has proved fruitless. To do otherwise would serve to weaken the parochial aspect and impede the community growth. Persuading those reluctant to cooperate would thus become a special apostolate of its own.

4) Personal sacrifice for the common good must be stressed. All waste or wanton use of wealth or materials must be avoided. It is in the nature of things that perfection proceeds from adversity and the eventual strength of the new parish will not be served if sacrifice is not

at its foundation.

5) A good deal of study, debate, and conference must attend each step of the way. For that purpose it might be best to have two councils, one public and the other private. The public council should be a family affair attended by husband and wife. To this end the young people should make an apostolate of baby-sitting. As a result of these meetings the wife will understand what the husband is doing and thus may accept the necessary sacrifices he must make for the common cause. The private meeting will be for the settling of particular problems, and will probably be made up of committee heads.

6) Financing should be through the use of credit unions and private donations. Bazaars, lawn parties, lotteries, etc. should be avoided. These methods of extortion presuppose a reluctance to give, and if this reluctance is not overcome the whole project will fail. On the other hand patronization must be prevented. Let no one give with strings attached, leaving the spending of the money to the discretion of those specially chosen for the job.

7) Raw materials will be hard to get, but no more difficult than it would be for a commercial contractor. And here is a warning: should any commercial person involve himself in the affair (and it is hoped that such persons will) let him leave commercial methods behind. Black market buying, competitive bidding between parishioners, graft, and special privileges would ruin the whole project overnight. It is of the essence of this plan that all of the work be done within the group. Nothing should be contracted out unless absolutely necessary, and certainly it must not be contracted out to a fellow parishioner. Eventually a federation of these projects, national in scope, might provide a clearing house for the exchange of intelligence and raw materials which might be lacking to any one parish.

8) The site of the new village should be rural or semi-rural and within commuting distance of the mother parish. All the work must be done by the parishioners themselves. Just wages to meet their needs should be meted out to the workers. Young men without dependents might be willing to accept a frugal wage while adding each week to the procurement of a deed for a small holding.

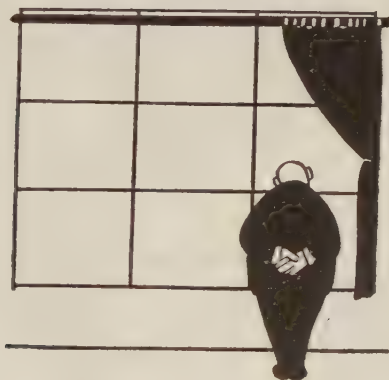
9) The homes should be designed for permanent use and to accommodate large families. There should be land with each house to provide a garden. In addition, there should be a common pasture and some woodland.*

* As soon as there are permanent residents, facilities for saying Mass must be installed. Later a church and school. Perhaps a religious order with similar ideals could be invited to share the community and run the school.

10) Private ownership of homes and gardens and common ownership of large tools (electric plants, refrigeration lockers, plows, horses, etc.) should be the goal.

This is only a brief summary of the complex problem. It will require many heads and many hands, but more than that it will need men of vision not intent upon their own aggrandizement but willing to labor in the cause of the common good. The results will do more than satisfy man's need for a house, rather it will bring into being that phenomenon so strange to our times, a community. And it might very well be that kind of community that once evoked the remarks of pagans of another age, "See those Christians, how they love one another."

ED WILLOCK



LAMENT OF AN AGING TYCOON

With tired eyes he watched the crowd,

As it moved about in the street below him.

"So many people to do," he sighed,

"And so little time in which to do them."

ALL OF THE TEMPORAL AND SPIRITUAL NEEDS
OF ALL OF THE PEOPLE



"A JOB? SURE! WHY



IN IT FOR ME?"

SONG FOR THOSE IN SEARCH OF RICHES

Judas doodled dollar signs,
Graphed the rise and fall
Of elemental metals
On his hard heart's wall.

Shrewd, he purchased silver stock,
Traded Truth and Light . . .
But then he went and hanged himself
One silver startled night.

Silver stroked his silent hands,
Silver hushed and white,
And the noose about his neck
Was silver silver tight!

—Thomas J. Beary.

I'D RATHER BE A MENIAL

in the House of the Lord, than to dwell among princes.

The psalmist has expressed exactly the longing of today's idealist, caught up in huge commercial, financial and military enterprises, when all he wants is to spend himself, however humbly, for a great cause. He'd rather be a buck private in a conflict which really is a crusade than be a major general in a trade war. He'd rather tend the fires of a modest concern making good soap to supply local human needs than be on the board of directors of the international soap cartel. He'd rather sweep the floors of the Vatican than be managing director of Radio City. It isn't that serving God necessarily involves waste of talents or gross self-abnegation (indeed, usually quite the reverse), but just that serving God is so much more delightful than serving Mammon that all other factors involved pale by consequence. It's just that the *end* of our work is primary. It overshadows the means and conditions and remuneration. Its dignity is our dignity; its goodness is our goodness. It measures our stature.

What Constitutes A Good Act

The morality of an act is determined chiefly by its end. This theological principle offers the clue to the understanding of the moral problems of our time relating to our life work. It can be applied to the military, to show that the lack of great purpose in our modern wars has robbed soldiers of heroic stature. It can be applied to politics to show that statesmen have lost dignity and honor because expediency has replaced the ideal of the common good. We shall apply it to economics. We shall show, presently, that our economic system as a whole is directed toward money-making and not God as a final end, and that this fact degrades all the millions of us who are caught up in the system.

An act can be considered in respect of its natural species or in respect of its moral species. When considered in respect of its natural species, morality is accidental (so the act of typewriting a page is not a moral act as such. Morality comes in accidentally, as in what it is that is being typed on the page or—to a much less extent—as to how accurate the typing is). Conversely, when an act is considered in respect of its moral species, as in spreading truth or untruth, the natural species (whether the matter is typed, mimeographed or printed) is accidental. Now it is not an arbitrary matter whether you regard things according to their natural or their moral species. We are obliged to regard them according to their moral species, because we are human beings and, as such, moral creatures. There are no acts in the concrete which are not morally good or bad. There are no typists typing blank pages. They

all have something on them, and that something determines, largely, the morality of the act of typing.

From this distinction between natural and moral species it is immediately clear that in our society most of us have our eyes riveted on the natural species of acts. We train to be typists, accountants, file clerks, salesmen. The morality of our future work will be determined chiefly by what we type, what we account for, what we file, what we sell. It is understood by us that this crucial matter of WHAT is to be determined, not by us, but by our future employers. If the WHAT is evil, untrue, trivial or unworthy, our work is going to be bad, or stupid, or both,* while an increase of accuracy, punctuality, efficiency and speed on our part can only aggravate the trouble.

There are other factors involved in the determination of the morality of acts. Almost as important as the end is the question of the means. A good end does not justify bad means. But if the end is bad no means whatsoever can justify it. Often enough, but not always, bad means are the result of a bad end (as when a mechanic fixes your car poorly because he wants the money you will have to pay for periodic repairs).

The *means* of modern work have been thoroughly explored by such keen thinkers as Eric Gill and Dorothy Day. The monotony, frustration, waste, regimentation, and impersonality of modern work have been brought to light. Many people say that Industrial Capitalism must be condemned on this score, because the nature of the work destroys human personality. No doubt these grounds are sufficient to condemn it, but it would be more sound to shift the attack to the end, maintaining that the system must be abandoned (progressively, of course, to prevent worse suffering) because it is not ordered to God. By striving to order the ends of the economic system to God instead of to Mammon, the nature of the work itself will be transformed. On the contrary, concentration on the means will not rectify the end and consequently will not make what is bad good. Craft production (which would transform the means) can be ordained to Mammon too; indeed (because it is a better way of making things) the few crafts that are left are just this under our present economy. Only the rich have hand-made shoes, custom-made dresses and suits, hand-hammered silverware and Rolls-

* It is possible to separate our ends from the ends our employers have in mind, providing we cooperate only materially, and that the operation we perform is not bad in itself, and there is a good and serious reason for our staying in that job. So a man in a menial capacity can work *in order to support his family*, or a Jocist in like capacity can work *to do an apostolate among his fellow-workers*. However, you cannot in practice nowadays will as your end to provide people with shoes if you are in the employ of a shoe manufacturer who wills as his end to make money, because you will find all the methods are geared to his end and you will be impotent to carry out the implications of your desire.

Furthermore, wherever there is material cooperation you cannot sanctify yourself wholeheartedly through your work, but almost in spite of it.

Royces.

Much less important than the *means* is the matter of the *conditions* of work: such things as nice washrooms. Conditions have an accidental relationship to the problem of the morality of acts and therefore of our work. They seriously affect the morality only if they are very bad. Really serious overcrowding of offices, very dirty washrooms and exceedingly long hours can make otherwise good jobs bad. But that we can tolerate a lot of deficiency in regard to conditions is obvious from the sacrifices we make for things we really want. We gather in crowds for Mass, dispense entirely with washrooms on camping vacations, and the whole family works eighteen hours a day to run a small Italian grocery store; all good things. What is happening today is that *magnificent conditions* are being offered us as a camouflage for the indignity, the immorality, and the monotony of our work. The more regimented office and factory work is, the more magnificent the washrooms; the more meaningless the work, the more necessary it is to dangle the leisure state in front of us; the less a stenographer has to use her head, the more gadgets she will find on her typewriter. What we need is not a three-hour day of meaninglessness, followed by cocktails and culture, but an eighteen-hour day building a new world founded in Christ. We are spoiling for a great release of energy, not for idle corruption under the southern sun.

The *remuneration* also has a sort of accidental relationship to work (actually it is almost irrelevant, but this is too big a subject to discuss here), and becomes important only through gross abuse. We could be handsomely paid and still be slaves, as is evident now that many industries and businesses do pay handsomely. Through disregard of the entirety of what the Holy Fathers said in their encyclicals, and through *uncritical admiration* of secular trade unions, we have failed to notice that we neglected to effect the peaceful revolution the popes had in mind. It was their idea that men were to band together to get some breathing space, some little leisure and some excess cash *eventually to buy productive property and escape from the system*. Where workmen have obtained the leisure and the cash they have settled down to an ever-increasing standard of living. What they needed also, and did not get, was a spiritual revolution. They were formerly caught up helplessly in a system ordered to Mammon. Now they are themselves ordered to Mammon.

The End Justifies the Meanness

Let us make it quite clear. The industrial and financial capitalistic system of which we are almost all a part has concentrated our whole economy into one highly intricate and inter-dependent whole, ordered

to Mammon. Mammon is just another word for money. Money is the final end, the ultimate criterion, the measure of everything.

At the center of the system are the banks. We like to think that banks are primarily places for the safe-keeping of money. It would be more accurate to think of them as establishments for making loans at interest. Because these loans are not necessarily, or even primarily, productive loans, it would also be quite accurate to call bankers "usurers,"* although it would make them much less acceptable socially.

Just off-center is the stock exchange, which likes to pose as a beneficent organization which provides the capital to launch worthwhile industrial enterprises. Like the banks, the stock exchange is mixed up with usury, but not always, and there are also other accounts against it. It increasingly resembles a large-scale gambling establishment, as one broker in New York recently was so obtuse as to say quite flatly. An increasing number of "investors" behave like people playing the numbers racket. These facts are discreditable, but perhaps not as discreditable as the highly respected conduct of the "conservative" brokers who have practically eliminated the risk of investment (risk is inherent in a productive loan). To have come through a general depression without financial loss (as they often boast of doing) is like coming fatted through famine.

Manufacturing (this is by and large) is a matter of concentrating machines and machine workers under the control of a certain organization for the end of enriching the owners thereof. Now this is important: the thing that is produced (let it be shoes or sheets or sleds) is, in our system, the *by-product* of manufacturing. The *end* is profit. It should be the other way around. A man should be a producer of sheets for the human need of sheets, and his living be incidental, be in the nature of a reward for, this production. It is because money is the last end that we have large factories and concentration of industry. Take shoes, for instance. The machinery used to make shoes (all rented, incidentally, from a monopoly company) is rather simple, and needs only a few men. A shoe factory contains over and over again the same unit, whereas each unit could be better separately owned and decentralized. The only reason for duplication is so that *one* man or *one* group of men can grow fat on very many men's labor.

The money goal also accounts for this frequent phenomenon: that a given company makes highly diverse products. If the Dromedary company only furnished us with dates we might have some romantic notion that they were date men, devoted for generations to the skillful

* St. Thomas' and Aristotle's definition of usury is any interest at all taken on an unproductive loan (one which does not bring about an increase of natural wealth) and its condemnation is rooted in the true nature of money, that it does not fructify. If usury is permitted, by a normal process the wealth of a society will accumulate in the hands of the usurer. This accounts for the enormous power of the banks.

cultivation and careful transportation of this exotic food. But when they also sell us gingerbread we begin to suspect they are trafficking in anything that is profitable. We cannot avoid this accusation in the case of companies like General Foods. Indeed, it is taken for granted and considered honorable. The thing is that when you take your eye off the product itself (which really could hold your interest) you think in terms of mechanization and organization; and once you have an organization and all sorts of equipment and trained salesmen and reduced advertising rates and accumulating capital, you might as well branch out. So R. H. Macy, the most over-swollen of department stores, sells cows and cars and airplanes now, although it started out to sell dry goods, and there is no real reason, on our present principles, why it should not take over all the retail distribution of goods in the United States and even in the world. There is no natural limit to the desire to make money.

The National Association of Manufacturers would not exist in a rational, Christian society. It is composed of a group of factory owners whose aim is to make money by the use of machines and the labor of other men. They have a common problem because they have a common interest: money-making. In a rational, vocational, functional society not ordered to profit, but to the common good, and ultimately to God, you would have associations of cobblers, of linen weavers, of watch-makers and wine makers. These groups would readily have common problems and not just a common greed.

Advertising is not an embellishment of our system, it is an integral part of it, a natural though monstrous growth on the parent stem. The advertising profession began within living memory. It started at a time when men's normal needs (that is, the needs of men who could pay to have them filled—nobody cares about the needs of poor or destitute men) were largely satisfied, and its function was (and is) to create new needs for the enrichment of merchants and manufacturers.

Radio is an interesting example of Capitalism's unselfish interest in the advancement of scientific discovery. When it first came to light that men could transmit sound by radio waves nobody was interested, because it did not seem to be an invention from which profit could be derived. Only after radio's advertising potentialities came into view did men's interest quicken. It would be edifying to know how many useful inventions have been suppressed, how many patents bought up in order to insure their *disuse*, in an economy which pretends to foster science.

Financial Capitalism has made money out of money (more accurately, out of credit). Industrial Capitalism has made money out of our needs, real and artificial. But our system went further. With truly remarkable ingenuity we have devised ways of profiting by men's deaths and misfortunes. Insurance is the prime example, with life insurance

especially interesting. It should be seen as an inverse work of mercy. How can a life insurance company claim to exist in the interests of widows and children (its clients) while foreclosing mortgages on thousands of other widows and children (as was done during the depression)! How can it claim to be solicitous on behalf of those who die prematurely when the very people to whom insurance is denied are those who seem likely to die prematurely? The natural Christian instinct in the matter would have been to form a society, rooted in charity, to take care of the most needy. Were charity fluid in society it would not be necessary for everyone to insure against every eventuality of God's Providence.

Hospitalization plans follow along the same charity-less pattern, the same mercenary ideal cloaked in beneficence. They are non-profit organizations which exist that hospitals may get their bills paid—in advance. As in insurance, the system works by getting the healthy to pay the bills of the sick; not as charity (which would be meritorious) but as self-interest (in which there is no virtue, unless worldly prudence is a virtue). It is interesting to trace the course of these schemes. As in life insurance, they avoid taking on those who are in imminent need of their services. Usually they start on a group basis, taking a given number of people from a certain office where average health can be presumed. However, there is a renewal privilege clause on an individual basis. What happened was that the unhealthy renewed the insurance, the healthy often let it lapse (and reasonably enough, for hospitalization should be a very rare occurrence in a man's life). So the rates went up. What is interesting to note is that this and other things are calculated to destroy the charity of the one outstandingly Christian institution left among us, the hospital.

Lastly, in this brief survey, the whole publishing field bears sad testimony to the ordering of society to Mammon. Within comparatively recent memory nearly all our magazine and book publications have turned from editorial criteria (worn thin to be sure, from loss of respect for objective truth) to financial criteria and standards. Now writers write for money and editors buy what will sell, and it is only occasionally that this turns out to be something true and useful.

The Present Situation

Capitalism is not in its youth but in its senescence. One consequence of this is that we cannot presume much discrepancy to exist between the Capitalistic system and those involved in it. The greed which characterized the leaders of early Capitalism is now universal and respectable. Americans by the millions take it for granted that all other considerations defer to the profit motive, that everything is to be mea-

sured in money. Furthermore, our educational system has been diverted from the pursuit of truth to the preparation for money-making. This is even true (one is sometimes tempted to say especially true) of Catholic schools. That is a chief reason why the Church is frustrated in Her proper work of today, the making over of the temporal order. Catholic colleges are not pouring out learned Sir Galahads; they are belching forth aspiring business men and career girls, with a side course of apologetics. It is almost hopeless to look among them for men and women to lead us out of the money markets. Saddest of all is the spectacle of nuns who have dedicated their lives to the service of God, founding and staffing shiny new business schools with accelerated courses, so they can pop innocent, fresh young Catholic girls into the steel catacombs of insurance companies and banks. Surely they know not what they do. There is a whole world to be made over, and we keep providing grist for the Capitalist mill.

The Primacy of the Spiritual

Anyhow, what matters it now if the system *is* finished. So are we. We are all ordered to Mammon too. Therefore it first behooves us to reorient our own selves. *Nothing* can be made better now without better people. An increase in holiness will not of itself rectify things, but it is the prerequisite. By an increase in holiness we mean a turning again to God as the end, and not a continuation of worldly ends accompanied by an increase in devotional piety. If God is to be preferred above all things *then* we will break the chains that bind us to the ever-increasing standard of living, to our \$300 radios, our sensitivity to the pulse of fashion, our cult of pleasure, our lust after new automobiles and our worship of glamour and pretension. This will be the sign of a spiritual revival in our time, a turning to asceticism and penance. It is our *only* hope, and there is no real sign of its beginning anywhere. One reason may be because we entertain false hopes of saving ourselves otherwise.

Within a materialistic framework, what could we possibly hope to achieve? The trade unions are excellent examples of the failure of reform when it remains within the material order. After all the effort and sacrifice they expended against cupidity, they have arrived in a like state. It is doubtful if their material condition has permanently improved, considering the change in the value of money, the frequent incidence of strikes, and the possibility of a new depression. They have substituted collective insecurity for individual insecurity. Furthermore, although we like to pretend otherwise, it is doubtful if the spiritual condition of the workman has improved either. It is better to be ground down by greed than to be greedy. The labor unions might have been

the vehicle of our economic salvation. They have failed for not having been godly.

Or, take another example: socialism. Socialism is what Capitalism turns into, left to itself. It is only more of the same thing; just as materialistic, but even more concentrated, even more regimented, even more dull, and hopeless. It is just another palliative in the material order.

In this vale of tears good does not ordinarily grow out of evil, unless it is God who draws it out. Let all Christians beware of falling for schemes by which indifference is supposed to work itself out into good. They say, for instance, that the advent of electrical power (which is adapted to small unit use) will more or less automatically decentralize industry, allow us to finally live in the country and make things locally. But we lived in the country and made things locally to begin with. We only centralized, and urbanized, and industrialized, and mechanized and materialized, out of love of money. The only thing that can save us is to despise money.

If anyone doubts that it is cupidity which perpetuates our system, let him imagine the mortal effect which would result from a change of heart. A wave of penance and mortification would ruin advertising. But advertising is integral to the system, and production would largely collapse if it failed. Again, widespread dependence on God's Providence, or practice of fraternal charity would ruin insurance companies, and considering that their financial entanglements are colossal, there is no doubt but that repercussions would be heard throughout the land. How terrible, you say? No, that would not be terrible. What is terrible is that we have an economy which could not stand up under the genuine practice of Christianity. A penitential movement so widespread as to effect these collapses suddenly is so unlikely, and would be so wonderful, so pleasing to God, that we wouldn't have to worry about laws of economics during the interim period of adjustment. We might be fed manna, who knows?

However, reform, if reform there is to be, is more likely to be gradual. There are beginnings everywhere, but to our mind the movements appear to bog down because they do not see their temporal goals clearly enough in the light of their final end. Catholic Action is committed to restoring all things in Christ but many engaged in it seem not yet to have realized how radical a restoration is necessary in the economic order.

The New Order

If God is the final end, what are the proximate ends which must be considered? The proper goal of economics as a whole is *the pros-*

perity of all the people. Clearly Capitalism sharply violates this principle by enriching some at the expense of others. Hence it comes about that men will produce luxuries, which can be made profitable through advertising, while millions are starving for lack of enough to eat. In reorienting the economic order we must first, therefore, lend our energy to a vital project rather than aspiring to get in on a new field on the ground floor. One of the most naturally gifted young Catholic men we know is planning to establish a helicopter service, and he wants to apply all the papal principles to his relations with his employees. He would do better to apply Catholic principles to his choice of occupation. There is, as yet, no crying demand for helicopters. We seem to have heard that there *is* for housing, for statesmen of integrity, for someone to facilitate the return of industrial workers to organic farming. You cannot justify going into the sachet business when there are not enough people growing potatoes. You ought not to take up straightening of teeth when there is no one to fill cavities. Catholics cannot justifiably gravitate toward the sidelines when there is a major battle for a new world to be fought.

An appalling number of us are doing nothing really useful. We are transporting back and forth across the country, goods which would be better made locally. We are filing minutiae, or adding up figures which will be cleverly misrepresented on the annual statement. We are retouching photographs of \$8.98 dresses, counting the number of women who pass a corner in tan stockings, indexing foolish books, recording batting averages and making copies in triplicate of inter-office memoranda.

So, for many of us, the problem is not how to Christianize the work we are in, but how to get enough courage to think our way out of our jobs. It isn't easy to reason the ground out from under you, especially if you have put in several years of graduate work and have professional standing. That is why an almost heroic sanctity is needed, and a great trust in God's Providence.

Particular Ends

All legitimate economic projects have distinctive proximate ends from which a whole set of principles of operation can be derived. This is the field in which Catholics should make detailed studies, especially Catholic Action groups. It is complex and technical to make these studies, but it is not difficult or vague; the principles all fall in line once you get started. Courage is needed, and heroic objectivity. It is not usually a question of minor repairs. Here we will give only a brief indication of the framework of such inquiries. They cannot be made exhaustively anyhow except by the people actively engaged in the field.

The Professions have as their proximate ends the works of justice and mercy. While most of them are corrupt and deteriorated at the moment, the Christian framework is still visible.

Production of basic human necessities is where the drastic change is necessary, because here is the heart of industrialism. In this category we include the making of shoes, dresses, sheets, houses and other necessities. The general criterion is the *right making of things*. The product has become a by-product; let it become the end. Clothes rightly made are custom-made and not subject to the fluctuation of fashion, nor shoddily made. Things rightly made are made to last, to fit, to nourish, to be suitable, to be beautiful, etc. If any inquiry such as this is pursued, it will likely turn out that most necessary things are better eventually made by craft-type production, combined with refinements made possible by the increase in scientific knowledge. It is very hard to make things by craft skill in an economy ordered to large-scale manufacturing, just as it is very difficult to serve as a small shop-owner in an era of mammoth department stores; but if giant department stores are economic monstrosities, then we must try to start a movement in the other direction. It will gain momentum as it goes along. It is a question as to whether things are done according to God or not. If they are not, as now, we just cannot decide to put up with them; morality is involved. We have got to order our ends toward God somehow. If it takes ingenuity, then we have to become ingenious. If it involves hardship, then we must brace ourselves for hardships; if it needs mass movements, then we must have mass movements.

People are disheartened when they begin to suspect that we have to change the whole manner of making things. Actually, the fact that most things are better made in comparatively small units will probably be our salvation. It is true that it is better to have shoddy shoes machine-made, than go barefoot. But if we stimulate young men who wish to be cobblers to drop out of industrialism and start supplying local needs on small scale, then when the shoe factories collapse (as they will) we shall still be shod. The whole idea is to build up, with small beginnings everywhere, an economy which can take over when industrialization collapses. As Christians who understand what is going on we have a duty to build for the future. There are plenty of others who will perpetuate the present system as long as we need it. The Jocist idea of cooperating materially in Capitalistic enterprise, in order to save souls by a personal apostolate there, is quite another matter. There are two sides to the apostolate; the spiritual leavening, and the reordering of the institutions of society to God. Some people are called more to one than to the other. Let leaders infiltrate into the factories by all means; but let them also send out a stream of rejuvenated

people to make new beginnings.

Transportation Units such as automobiles and airplanes are not strictly basic human needs, so whereas they should be well made, it is legitimate to work toward making fewer of them if that seems to be the common good. They are not good in themselves (except materially) but according to the use to which they are put. Planes have so far overwhelmingly served the uses of war and commercial exploitation; whereas automobiles have made it possible for men to live far from their places of work and recreation, and have also served good uses. It is true that these things, and telephones, typewriters and the rest, are necessary under our present economy, and especially in view of international unrest. The chances are that an ordered society would make only moderate use of them and that it might be more practical to make them then in semi-skilled fashion. It would be worth looking into whether the Rolls-Royce might not be a more economical vehicle in the long run than the Ford.

Catholics should realize that they are perfectly entitled to use automobiles, airplanes, typewriters, power presses and all the rest of things which are materially good, even if they should be plotting to do away with them eventually. St. Augustine could not exonerate Rome from the evil involved in her conquests. Yet God used a united, peaceful Roman Empire in which to become Incarnate, the Roman highways on which to spread the Gospel; and Rome itself as Peter's See. The boycott idea must be of non-Catholic origin, because it can rarely be used in a healthy way. We are not meant so much to withdraw from society as to walk unscathed in the midst of evil. This does not mean that we should perpetuate, or even prop up disordered things which can be put to good use. No matter what happens, God is not frustrated. And it is our duty to promote what is good with all our strength.

Agriculture is the field in which the manner of operation is most clearly indicated by God's natural laws. The present mechanized commercial farming will have us all starving if it continues much longer. The key to proper farming is that it should be *organic*, operating in regard to the balance and rhythm of nature. It will be difficult to reorientate farming, but not because it is impossible to find out the rules. We need to apply the real rules, and we need many more farmers.

* * *

The need of more people on the land is just one of the many indications of the fact that most of us cannot begin to restore society where we are, but must first find our proper places in it. A machine-worker in a shoe factory is not necessarily a frustrated cobbler; he might be meant by God to be a farmer or a newspaper editor.

So in a way the first problem is to straighten out our own ends. The beginning is a divine discontent: "I'd rather be a menial in the house of the Lord, than to dwell among princes."

PETER MICHAELS

INTEGRITY - 37

"OURS NOT TO SEE THE TRIUMPH OF THE TRUTH"

There is a cathedral to be built; the plan
Is great and long to be fulfilled. A man
Will dream it and conceive the spire.
His zeal will blaze in passionate fruitful fire
And he will rise and start to clear the ground
Quietly. Some workmen will be found
To help him. When his genius-hand
Has failed, another will have come to stand
In his proud place. Thereafter, each man's son
Will seize the work his father has begun.
Each one, blessed in his birth-right task,
Will bend his strength to it, nor ever ask
Who thought the thing. A smaller part
Of the whole grandeur will be in each heart.
Some will be sculptors, and their lives will sing
In saintly marble, and the noble fling
Of arches; while the cruder craftsmen free
The earth-embedded stone, and pile the masonry.
They will fall in silence, in a prayerful hour
Of labor. They will not see the tower
Who visioned it. A few will die
Crushed by the loose-hung rock, and buried, lie
In their own wall's shade. The noble ones who dare
The breathless scaffolding will know the fair
Blue heights; and if their feet should cease
To be secure—theirs, then, the martyr's peace.

When it is done, the dreamers will be gone.
Only the dream will live. Some queenly dawn
Will find the finished temple standing high
Perfect and proud and beautiful against the sky.

Elizabeth Odell

CORRESPONDENCE

Dear Sirs:

I've just finished reading the last issue of your magazine, and I thought you might appreciate knowing how well-liked it has become in the seminary here. Two copies arrive each month, and within a week they are both dog-eared. Each one passes through about twenty hands. But of course, such a magazine as yours would naturally find an appreciative audience in a seminary, for its aims are those of every priest and priest-to-be. If we could only get the majority of the laity thinking along the lines of INTEGRITY, we priests and seminarians could spend more time catching up on St. John of the Cross and St. Teresa instead of preparing sermons on mortal sin, et al.

Sirs:

.. May I also praise your magazine at this time. You'll never know the help it has been to me in a non-Catholic college.

'Tis good to know that there are people even in America who have studied the Summa of St. Thomas"!

I have spent five years in a seminary. One cannot do that, and think, and study, and talk with God, and still look pleasantly and smile at Life as it is portrayed in and typified by the magazine of the same name. But on the contrary, one is overjoyed to see another magazine that typifies and portrays that Life as it is extolled in St. Thomas and the Fathers, and is the throbbing activity of the Church, and which the Word of God came to give us.

I received the three issues of INTEGRITY which you so kindly sent. I spent hours with them, and now they are making the rounds of the seminary. Yesterday I received your letter. It was a real thrill to read it. I'll tell you why.

When one gets absorbed in an idea or a plan, and dreams about it, waiting for the day to break it loose and share it with others, it is very discouraging to discover with a jolt that it is not the desired thing with the masses: it has been tried before and was rejected: that the adherents to such a plan are considered commonly to be radicals and rather odd—when such a discovery is made, then you get somewhat confused: you were convinced that this was the truth. But you begin to feel a little bit odd, like a poetic Sir Galahad, like a dreamer. And you tell yourself—"get back to earth, stop dreaming, think like other people. . ."

If you can do what you are doing: . . . and still believe you are right, then the rest of us surely can dream (if it is becoming to classify as a dream, the desire to feed people with the substantial food of dogmatic theology instead of the candy of unsound devotion, to feed them Christ as God instead of a mythical character of uncommon sweetness).

I had better stop—I have gone on like this before about the Liturgy and such things and sometimes sound too big for my shoes.

Anyway, what I hope you'll realize is this—you have given me a lot of new hope, not that I would ever see things otherwise, for who can lose what you called a "passion for first principles" once they have been displayed to a reason gifted with Faith?

You know, sometimes I have questioned myself this way about folks like

you—there is the Baroness and Eddie Doherty, Dorothy Day, Ade de Bethune, the Orate Fratres, Tom Barry at the Souer Press, etc., etc.—why don't they get together? (a 20th century question, I know). Do they know about each other? Couldn't they be stronger if they organized?

Well, I have answered the question for myself in my mind. But it seems as though, by instinct or something, questions are always answered in your mind before you put them verbally in black and white. I'll be able to express it some day if I keep thinking about it. But, you are right. "Every man to his own little puddle" (your own expression).

Well, this about uses up my time, but I could go on and on. When I find a common bond with someone, other than the Holy Ghost and charity of course. I find it too easy to talk sometimes. Maybe it's because you were converted from bourgeois paganism and the Sacramental life in Christ, and myself from 1940's class of what doting parents nowadays call the "plucky little teenagers and bobbysoxers."

You have found a constant place in my intentions for Mass and Office daily—all of you, however many make up your staff. I hope you'll remember a deacon of Christ, for the next four or five months anyway.

... And we like your views on modern society. In this automotive center, which local wousers like to call Dynamic Detroit, we see industrialism in many of its worst aspects. I get a sinking feeling when I pass an auto plant and see the thousands trudging into work at their machines. It is plant life, but literally.

Comment from the South

I have been reading INTEGRITY very carefully. . . I must thank you for the very great generosity your work evidences and may God bless you and prosper you in all your undertakings for your studies cover a very wide field, thank God.

The urgent motive behind my letter today is to thank you for your discussion of Protestantism. . . I have often meditated on the wisdom of the Early Church in maintaining the discipline of the secret. So many non-Catholics had familiarized themselves with the doctrinal terms that Catholics hold dear, but which through the years, had been wrested from their true signification, and been debauched by heresy. Your letter from the "Liberal Protestant" in one of the great secular universities bears out what grieves me, Catholics go ahead and state doctrines to those who do not have the gift of Faith—and then take umbrage when their dogmatic teaching is repelled.

Personally I am of the opinion that we shall never be able to attract Protestants to the Church by no matter how clear the enunciation of dogma. Our Lord began to do and to teach. The doing preceded the teaching. If we Catholics could concentrate a little more strictly on the new commandment so that those outside may, like Pliny, remark our mutual love and support of one another, we shall get somewhere. What we need is a good auditor's analysis of our trading with our heritage.

I believe that we will have to drop the use of the Catholic term in presenting truth to those outside the Church and teach them the thing itself first: when this is grasped, crystallize it with the Catholic term or definition. Had you thought of this?

From an assistant-professor at a Protestant seminary

Although the recent issue on Protestantism was obviously a "window shop-

ping" view, it was highly contributory to one's sense of humility; there was genuine judgment here. At times I felt I was under the eye of Our Lord rather than under scrutiny by Edward Willock and Carol Jackson and Co. At other times I felt the writers needed to come into the direct gaze of Him Who is the Light of our world.

The cover picture—magnificent! and done with no real malice. That poor little ewe lamb above the word: PROTESTANTISM. Could be ready for slaughter, too!—slaughter inside the covers, yet it reminded me of some words of Christ: "Other sheep I have, which are not of this fold . . ." St. John 10.16. (Of course, you'll emphasize the rest of the verse; I the part quoted.) I do have an appreciation of "the fold," the Roman Church; I have also a love (which I trust is more than a sentiment) for the Shepherd who must judge that or any fold.

I do not hold a brief for Bishop Oxnam—many of his "Catholic utterances" give me a pain in the neck. However, it is hardly urbane to dismiss him in a sentence (p.36) and with a description that scarcely does him justice—"on a hysterical, low intellectual level." Come, come now; have you ever heard Oxnam!

And what happened to Reinhold Niebuhr? On the blurb you presented to the public for your coming out party, you distinctly said you would refer to him in this issue. I find no references. He's not far away; you'd be welcome at that stronghold of liberalism—Union Seminary, up in Corpus Christi parish!! After all, Dr. Niebuhr is a figure to be reckoned with in Protestantism, why waste paper knocking down straw men?

And many will dismiss the excellent article (corking good bibliography) on Protestantism and Economic Life with one question: "What about Franco?"

Yet, despite these criticisms, thanks for packing a real wallop in this issue. Enclosed find a check for \$2.00 for 8 issues sent to me for circulation among my friends and in class—best ammunition I know to get students to think through their positions. Our Seminary Hymn is Father F. W. Faber's "Faith of Our Fathers"—never more than today do we need his advice:

"We will love both friend and foe
In all our strife."

Dear Sirs:

A few days ago I received your fifth issue of INTEGRITY, subject: Protestantism; I have read it through. I was much impressed by one word in your editorial "Truth." It is mentioned five times on page one. Being a Protestant, I am much interested in your editorial, and interested to know: what is truth?

Your discussion of Protestantism throughout the book seems to be one of negation.

I don't want to go through the torture of getting acquainted with all the error in the world in order to decide that what is left over must be truth. Now if you have some short pamphlet or some article setting forth in the fewest words possible: What is truth, or the Faith of the Roman Catholic Church condensed into the fewest words possible, it will give me something to compare modern Protestantism by: or if you care to publish it in INTEGRITY in the near future, that will be perfectly satisfactory to me.

Hoping to hear from you at your earliest convenience,

ON THE MENTAL DISEASE ISSUE:

Dear Sirs,

In my position as chaplain of a State Hospital the contents of your 4th issue hold special interest. I've heard Freudianism extolled and therefore would like

to counteract it with a few copies of this issue. The excuse for using Freud was that there was nothing better. But I told them they were too easily satisfied or too lazy. After showing them this 4th issue they promised to study it but we would rather keep our copy which we get by subscription and distribute a number of extra copies where they will do the most good. Is it possible to obtain 8 extra copies of this issue?

The January number is an invaluable treatment in the vernacular of mental disorders in a simplified, yet sound and adequate, form which should be useful to any psychology teacher. I am urging my students to get copies.

I appreciated very much your last issue, on the subject of mental disease. It is the first clear-cut discussion on the subject from the Catholic point of view I have seen. I appreciate it more because I studied the subject in college, under a man who once told me, in private, that he was an agnostic.

May I congratulate you on your January issue of INTEGRITY? It was a daring project and showed tremendous study over a long period of time. I have read and reread it several times.

Dear Sirs, P.C.,

I enclose a dollar. Would you be so kind as to send me four copies of the January '47 issue? It is a gem and I hope to put it to good use among my friends in the medical corps. May Christ and Mary bless you and your work!

I recently received a copy of INTEGRITY and found a number of interesting items in it. Certainly, the illustration on the cover of your fourth issue was quite apt for the subject under consideration. Likewise, I can certainly approve of the general task which you have set for yourself in publishing this series.

I am not certain that I can go along with you in your attitude towards psychiatrists. Certainly, there are quite a number of them who have questionable qualifications for the job that they have set out to do. On the other hand, it is my feeling that the essential roots of the problem presented by mental illness lie in our community and social structure, more than in the prevailing philosophy of those trying to improve the lot of individuals suffering from mental disease.

I know that you will agree with me that no church has made a major contribution to the care of those who are mentally ill, and that we do owe a vote of gratitude to those psychiatrists who have tried, even without public support, to bring order out of chaos in our public institutions.

Sincerely yours,

Harold Barton

Executive Secretary,

National Mental Health Foundation

I have been interested in INTEGRITY since its inception, but did not decide to subscribe until your fourth issue came along, "Subject: Mental Disease." I found your presentation of Catholic philosophical psychology, that is your graphic description of basic notions concerning the Intellect, the Will, the Passions, Man's Final End, etc., particularly good and timely. Other portions, however, are not as praiseworthy, such as your glib treatment of Psychoanalysis and the Unconscious. One ought not dismiss such topics in so summary and dogmatic a fashion. It would seem to me that a more critical and evaluating

attitude is appropriate when discussing subject-matter that is still controverted. For a more dispassionate analysis, I refer you to the following works: Jastrow, "The House that Freud Built"; or Healy, Bronner, and Bowers, "The Structure and Meaning of Psychoanalysis"; or Sears, "Survey of Objective Studies of Psychoanalytic Concepts."

Outside of these two bits, I am very much pleased with the distinctly Catholic twist you have given to certain drab facts of Abnormal Psychology. A Christian, theological approach to problems of mental abnormality is like a breath of fresh air in a charnel-house.

More power to INTEGRITY and its staff.

"A Christian Abnormal Psychology," January 1947 issue, of itself justifies the launching of INTEGRITY. I am enclosing a check for eight additional copies.

The previous issues of INTEGRITY have been passed among my associates in the field of social work by me, but the fourth issue, I feel must be in the hands of each worker to keep forever. Therefore, will you please send me eight issues of volume four at your earliest convenience. It contains the sort of thing I revolted against in graduate school and am fighting in the field at present. May God bless you in your Herculean task.

Dear Mr. Willock and Miss Jackson:

I think your fourth issue of INTEGRITY on the subject of mental disease is by far the finest and frankest thing of its kind I have ever seen and perhaps the most needed approach in the Christian world today. I wish I had the means of sending a copy to every clergyman of my acquaintance. Enclosed is a check for \$2.50 for which I would like to have ten copies at your earliest convenience.

You people are doing an amazing and wonderful kind of missionary work and I am sure that the hand of the Lord is upon you. Be assured that you are in our prayers and that we ask God's blessing upon your every effort.

To the Editor:

Your attempt to wrestle with modern psychology in terms of Catholic philosophy deserves credit as a worthy intention. There is hardly a greater need today than to coordinate the efforts of modern psychology with the substance of Catholic teaching.

One of the more obvious faults of the psychologist today, however, is that he appears to assume that he is addressing an audience incapable of thinking for itself. I regret to observe that this attitude afflicts your current authority likewise.

Whence, pray, this amazingly archaic differentiation of human types into the medieval "humours"? The informed reader feels disposed to advise the author to resort to bleeding in the hopes that his mind will clear.

And the temperamental differences of the sexes seems to be handled with no more enlightenment. Such antiquated statements hardly seem possible today in the light of evidence. Peter Michaels aligns himself against the Freudians, and yet the Freudians have done better.

Is it possible that you suppose the reading public today is so ignorant of the necessity of substantiating statement that no one will question the credentials of "Peter Michaels" in venturing to deal with such a complex and much investigated subject? If he chose to rest under the screen of anonymity, he should at least have

published his sources. Even the under-graduate mind recognizes the necessity of a bibliography.

It is to be regretted that your courage has outdistanced your qualifications in the fourth issue of INTEGRITY.

Gentlemen:

Please send me INTEGRITY for one year. Begin with January 1947 which is excellent. . . I am chaplain to a government mental hospital, 8,000 patients, 2,000 of them Catholic. Why do so many priests, nuns and brothers suffer from mental disorders? . . . what is needed are (a) Catholic doctors who are willing to take up Catholic psychiatry under Catholic teachers—when I say Catholic doctors I mean holy men, too! (b) A greater awareness of the fact that psychiatry as practised today, for the most part, is the great heresy. (c) Priests in every city parish with a modicum of training in diagnosing the beginnings of mental disorders, with specific hours for consultation and advice on moral living.

My dear Mr. Willock:

I want to tell you of the pleasure with which I have read your paper on "Mental Disease" in the copy of INTEGRITY which came to me through "Letter."

In particular I want to commend Part V, "The Way Out." For a number of years I have been doing psychotherapy at the Boston Dispensary. I have had to talk in most intimate fashion with Jews, Catholics, Protestants, and Nothingists, and as a part of psychotherapeutic approach have included the matter of religion. It has been of greatest interest to find that I could talk with Catholics and Jews on this profoundest of all subjects, I, a Protestant, with absolute frankness, not trying to change their faith but trying to have them put their professed beliefs into practice in the little and great difficulties of daily life. They have been helped, thus, by religion as well as psychology, and talking with them has done me no end of good personally.

It is one God and one humanity, and it is well that we should learn to bring the profound realities of thought into our day by day dealing with hungry and suffering souls—and also those that are not consciously either suffering or hungry.

Lives there a man with soul so dead,

Who hasn't to himself at least once said:

"These are MY hands and this is MY head,

To lead my own life, and not be led."



BOOK REVIEWS

Women's Task

EVE AND THE GRYPHON

By Gerald Vann, O.P.

Blackfriars, Oxford, England.

Price: 5 Shillings.

"The fate of the family, the fate of all human relations is at stake . . . every woman has the strict obligation in conscience to go into action so as to hold back those currents which threaten the home, so as to oppose those doctrines which undermine its foundations so as to prepare, organize and achieve its restoration." (Pius XII.)

In the light of Our Holy Father's recent addresses to women (Feast of St. Ursula, 1945; Lady Day, 1946) emphasizing their crucial role in the reconstruction of society, these four essays on the vocation of laywomen are particularly apropos. Father Vann's uncommon penetration never outstrips his compassion. His clarity never surpasses his charity. His brilliance does not glitter; it glows. "Love-knowledge" is not just a happy phrase in his vocabulary. It is the expression of his inner soul. (One can just guess what terrific tensions have been met and resolved by so keenly perceptive a person.) Hyperbole is Hollywood. Suffice to say that all Gerald Vann writes is altogether out of the ordinary. In serious discussions he is never heavy; everything is leavened by his all-pervasive charity, rooted in God, radiating on men.

The chapter headings are indicative: "Seek ye first the kingdom," has St. Catherine of Siena as its model—she who spent 3 years in solitude and prayer and the most rigid asceticism before launching into activity. "Let us salute in her her wisdom: it was a wisdom that she learnt in prayer—not the acquired wisdom of a powerful intellect but the infused wisdom of a humble heart, the intuitive grasp of truth, the love-knowledge, which as we shall see later is the wisdom most proper to women's vocation in the world."

"The Mystical Body and the Vocation of Motherhood" has Our Lady as its supreme exemplar. Speaking of her, he says: "Mary, the Queen of the Seven Swords, knew as no other woman has known the length and breadth and height and depth. . . She knew the length because she knew, she saw in her Son's story, that immediate failure is often ultimate success and apparent success is often ultimately failure: she knew that what is wisdom in men is often folly to God. And those who share in her vocation have to share in her length of view: theirs is the majesty of bringing up souls for God, their eyes fixed not on the immediate and often illusory objectives of money and social advancement but on the ultimate objective of the fullness of eternal life."

"The Vocation of Tears"—lest we forget that the Liturgy prays

for the "Gift"—has St. Monica as its central figure, and "The Leadership of Love" Dante's Beatrice. Herein is the clue to the book's enigmatic title.

Particularly pertinent passages include the following: "To study the life of Our Lady or St. Monica is to gain an impression of an influence silent, secret, self-effacing, patient, working in the background. But we shall miss its meaning if we think of it as something passive, or as limited to the task of supporting and sustaining, comforting and encouraging, expiating. It is active and creative: it not only sustains activity, but calls it forth. . . The mission of women is not merely a passive, an expiatory one: it is the active mission of the leadership of love. . . Love is what seeks the good of the one loved; and sometimes that must imply severity."

Woman "must first of all be herself a contemplative: she must learn how to look upon the Sun. Then she must learn the vocation of tears: she must learn how to sympathize, to co-suffer, she must learn how to have pity and how to comfort and sustain. But she must learn also to be strong enough to have, like Beatrice, the kind of compassion in which there is also a taste of severity; resisting the temptation to do his will when it is stupid or sinful even though he think her refusal a denial of love. And as her prayer and her pain and her joys and her labours teach her the wisdom which is divine, so that in her eyes there begins to shine the reflection of the eternal light, so she will teach him to turn to her not as to a rival of God or of the work which God would have him do, but as the one who will empower him for his work and help him to do it wisely and humbly in the sight of God; and she will labour, as Monica did in her life with Patricius, not in impatient distress at the difficulties and failures of every day, but with her eyes on the distant horizon, on the end of the journey when at last she will have imparadised his heart."

How much distinction there actually is between the sexes has always been a much mooted question. On this, Father Vann takes an unequivocal stand. "Underneath all the varieties of individual qualities and characteristics there lies the greatest of all natural differentiations: which is that between man and woman."

Some books are arid; others are brilliant but cold; few have the faculty of combining light and heat as this book does.

Addendum: In any discussion of work, it would be unpardonable oversight not to call attention to Father Vann's incomparable meditations on man the maker and man the lover in "The Heart of Man," which, by the way, is an excellent companion piece to the above, elaborating as it does on the masculine as opposed to the feminine virtues. It is the rare writer who can evoke such joy in the contemplation of truth. "The Economics of Personality" and "A Policy of Integration"

in "Morals Makyth Man" should also be singled out on this subject. Since sloth and work are opposed, it is good to know the roots of *accidie*. This is well handled in "Of His Fullness" by the same author in a chapter of that title. Sloth is "an aversion in the will from work, arising from a lack of interest and joy in, and desire for *the divine good*. Not disinclination for virtuous action; but for that divine good, the goodness, and love, and glory, of God in which charity rejoices." As we have not gotten to the roots of the problem of work so correlatively we have not gotten to the roots of its enemy sloth.

S.T.

Courteously Presented

WHEREON TO STAND
By John Gilland Brunini
Harper & Brothers.
Price: \$3.00.

That there are non-Catholics desirous to learn more of the complex anatomy of the Church is something I must accept on hearsay. I never met one. The knowledge that disposes man for the Faith when we consider man philosophically in his perfection as a lesser-god, is not quite the same disposing agent when we encounter man as he is today, fallen from grace for the second time. Having been redeemed once made the second fall even more disintegrating. To presuppose even a natural good will toward the Church on the part of those without the gates, is to under-estimate the totality of the darkness which enshrouds our times. Indeed many men are seeking the light, but the light they require must be shed upon them and their environment. They will ever remain skeptical as long as we merely tell them that it exists hidden within the inner sanctuaries of the Church. We cannot wholly blame them for that, since even the Catholic is rare who has shed scales from pragmatic eyes, and dares to look at his Church and see it as the spouse of Christ, and He God of the universe.

Just as it is impossible for a man to admit a God when He is imagined as a benevolent bearded patriarch, it is equally impossible to conceive universal beatitude boxed up within a particular church. The man is right who denies validity to the former, or questions the possibility of the latter. Unfortunately, that is the way that God and His Church appear to men today, a fact that we cannot admit without a thrice repeated *mea culpa*. Many people will risk a dollar at the entrance to a theatre to seek a pleasure, the quality of which they can only judge from the ads out front. The same kind of advertising outside the door of the Church will attract fewer customers. The entrance price is too high, and there will be a greater price if you decide to leave before the show is over.

Mr. Brunini has painstakingly and with admirable scholarship compiled a book about the faith. He courteously answers the questions of the curious in matters doctrinal and historical. This is in the nature of an informal text-book, and will probably be read index first, in spite of the logical procession of chapters from Creation to Fall, from Fall to Redemption, and the historical fruition of the Church. It is what it purports to be, "a popular hand-book on the Catholic Church." There is no doubt that for many Catholics a frequent consultation of these pages will serve to give them a better understanding of their Faith, and perhaps increase their apostolicity by making them more articulate. I do not think that its value for the non-believer will be so great.

The United States is ripe for conversion, but apologetics will not do it. The battle of the Reformation has been fought, and the Church has emerged victorious. It is victorious in that it has survived. Only a Church divinely sustained could have survived. Those years are behind us. What was once the enemy is now a bleeding, undernourished, bewildered group of displaced persons. It needs only now for Catholics to live out their Faith, to bring light out from under the bushel of private devotion, and all the world will see whence the light emanates. The breakdown of our civilization, although occasioned by man's denial of the Faith, will not be restored by our telling him the cause of his downfall. It will be restored by our bringing Christian practice to bear on every aspect of our life as we live it. The facility with which we accomplish our husbandry under the husbandry of God "in the Holy Ghost, in charity unfeigned, in the words of truth, in the power of God," will make men wonder, and then they too will come and drink from the same spring as we.

E.W.

CONFESSIONS OF AN AD WRITER

Shakespeare's phrases hit the spot,

Milton comes in handy.

Words from Keats I use a lot,

Swinborne is just dandy,

Hawthorne has a lot to give,

And Tennyson is tops,

But, as for Aquinas . . . minus!

You see,

Things in their essential reality

Are above the average mentality.



CALVARY CANTICLE

Dear Son, what love has done to Thee,
Thy nail-kissed hands, Thy sanguine brow,
Thy kingly head, not crownless now—
Oh blessed wood, Thy throne to be!

And oh, exalted hill to hold
The jewel—Thee, Thy royalty—
Oh cradle of the holy tree
For what these arms did once enfold!

I prayed Thou might protected live
From Thy own greatness (loneliness
To be a Prince). That harsh caress
Of God upon Thee I ungive.

Wert then my Son? My mystery
Not motherhood, not suffering,
Not joy of Thee, no sorrow-thing,
But Thou whom I did make, made me!

My silence—let loud earth applaud
I-still-of-words. The sealed heart
Lets Thee speak, keeps Thy voice apart,
My God, my Son; my Son, my God.

Elizabeth Odell

The crisis we are experiencing is unique in history. It is a world which must burst out of a crucible in which so many different energies are working. Let us thank God that He makes us live among the present problems . . . it is no longer permitted to anyone to be mediocre. All men have the imperative duty to remember that they have a mission to fulfill, that of doing the impossible.

—PIUS XI.

